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languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the country of the Pathans - Analyst]

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Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley